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Who can describe him who is not to be apprehended by the senses; who is the best of all things; the supreme Soul, self-existent; who is devoid of all the distinguishing characteristics of complexion, caste, and the like, and is exempt from birth, vicissitude, death, or decay, who is always and alone, who exists everywhere, and in whom all things exist, and who is thence named Vasudeva?—*Purana.*

THE PATH.

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CARLO'S GAME.

"As the One Fire, after it has entered the world, though one, becomes different according to what it burns, thus the One Self within all things becomes different according to whatever it enters, but it exists apart."

Carlo was playing a favorite game, although you would not have supposed him to be playing at all. He was lying flat upon his back, his small heels planted against a pine tree trunk, his dreamy little face upturned to the blue sky glimmering between the boughs. This game he called "My Remember Game," and so he told his Uncle John who came up and asked what he was doing there.

"Playin' my Remember Game, Uncle John," he said. "Come an' lie down this a way, Sir, an' maybe you'll remember too."

Uncle John glanced at the feet vigorously tatooing the tree trunk, and inquired, "Why do you put your feet on the tree, Carlo; is it a part of the game?"

"Put 'em there 'cause I feel the tree tickle me. Somethin' inside that

tree runs up and I feel it makin' me shiver. I call that the tree's blood. Papa calls it nonsense. What do you call it, Uncle?"

"I think it must be what you call the tree's blood, Carlo, but I have a different name. I call it the life force."

"An' which's the best name?"

"Well; let us see. Why do you call it the tree's blood?"

Giving his curly mane a toss, Carlo rolled over and bit a mouthful of sorrel grass in delight. He felt sure he should win in this game of reasons, with Uncle John. They often played thus, looking into the reasons of things and trying to find out the "Why". He laughed aloud in his pleasure.

"Guess I'm goin' to beat you, Sir. I've got a awful good 'Why'. When I cut my finger, other day, blood runned out. Everybody in the whole world calls it blood. An' when I cut the tree, a yellow stickiness runned out; so I called *it* blood. It must be a runnin' there, an' I bet it's what tickles my feet."

His feet were covered with yellow moccasins, bead embroidered.

"Is wearing moccasins part of the game?" inquired Uncle John.

"No. Least, I think not. But it tickles more through them than my shoes."

"I shouldn't wonder if that were really so. You gave me a right good reason, Carlo Boy. Now I owe you mine. You said the tree's blood, which is called sap or resin by most people, ran out when you cut the tree, didn't you?"

"Well it didn't 'xactly *run*, but it kinder comed out, that a way. Trees are slower than people in everything, isn't they?"

"They are, my Boy; they are. A tree is never in a hurry. We might take some good lessons from trees. And I see you've been taking some. Always, when you see anything, try to see something else like it in some other part of the world and in yourself, and then you'll understand better. To do that is called Comparison, or Analogy."

Carlo yawned.

"I don't fink I care about those big words, Uncle," he said. "I don't fink I do. But all the boys allays looks around to see what will esplain things to them 'when peoples is too busy'."

"Explain is the word, Carlo."

"I don't care for them words," said the child with some impatience. "You know what *fings* I mean; any old word will do when you know the fings. An' you aint gived me your reason yet. Did I beat you; is mine the best?"

"My reason is this. When your blood runs, or the sap moves, do you think the blood and the running are one, or two? Do you think the sap and the moving are the same thing, or two things?"

Carlo considered. "I dunno," he slowly said.

"You saw an engine moving yesterday. Was that two things, or one?"

"Two," he shouted joyously, kicking his heels in the air. "Two!" In his exuberance he rolled upon his Uncle, now seated on the grass beside him, and began to pommel him lightly with his fists.

"Why two, Carlo?"

"Because steam made it go. I seen it. I seen the engineer too."

"Anything more?"

"You bet I did. I saw a fire, a red one. I fink Papa said it made the steam."

"Then there were four things, old man. The engine is like the tree. The steam is like the sap. The moving that comes from the sap and from the steam, that is what makes both run, and makes your blood run. That is Force. In living things it is life force. All things have their own kind of force, don't you see; but all are different ways in which Force shows itself. Force puts on many masks, as the clown did in the circus yesterday, but behind the masks is always the same one moving them all. Tree's life and engine's life and boy's life don't run the same way. The tree, the engine, the boy don't move alike either. But Force, the hidden Mover, is the same in itself. It moves you, me, the world, the ants and flowers; our ways are different, but the Mover is the same."

Carlo breathed hard. He was interested. He knew and loved his Uncle's ways; generally he understood them. When he didn't he used to say: "I don't understand, Uncle, but I love you." Then the Uncle would answer, "That does just as well; it's the same thing. Love will bring the understanding bye and bye." So Carlo got to speaking of his "understanding" and his "love-understanding." He said now: "I know what you mean with my love-understandin', Uncle. Just that a way. An' does all the Motion, does that Mover come from fire, everywhere?"

"Yes; that Mover is Fire; different kinds of fire. Some kinds we see with our eyes, and some with our minds—"

"Our Thinkers"—Carlo interrupted.

"Yes; and some with our understanding."

"And some only with our love-understandin's?"

"Some only that way just now. But I told you that love will bring truth after a while. There is really only One Fire, but when it enters the sun, the air, coal, or a man, it looks different, it has different ways. Forty-nine ways, the wise men say."

"Forty-Nine! Is that more than a thousand?" asked Carlo, whose kilts and curls had never yet been inside a schoolroom. He was learning things outside. The world was his object lesson, and his Uncle the skilful teacher. With a pleased little chuckle he asked now: "Did you forget the engineer, Unky? Did you?"

"By no means, my boy. That engineer is very important. He can run the train up, or down, or off the track to destruction. You and I can run our engines where we please, always according to the laws of Motion. A man can run his body as he pleases, make it a good instrument to help the world, or he can do a great deal of harm, but he can only follow the ways of the hidden Mover. His ways are patterns for ours. And we must have good fires in these engines of ours; the right fuel is a good will. Isn't that so?"

"May be so," answered the boy, rubbing his curls. "You telled me never to say I was sure when I hadn't tried it. Carlo aint tried that yet. I guess I don't know that about lots of fires, but I want to know where's the tree's engines. Has it got a Thinker like ours?"

"Not like ours, but a Thinker of its own kind."

Carlo sat up suddenly. "What fun! Did you *ever* see a tree's Thinker?"

"No. Nor did I ever see your soul, or mine, (Thinkers as you call them). Nothing else has a Thinker like men. But one great Thinker is at work in us all. Everything lives, acts, goes on. That is life, and life is thought. Everything that moves has thought of its own kind. To think is to be."

"An' flowers an' nuts an' leaves is the tree's thoughts, I know. My Remember Game told me so."

"Is that so? Do tell me about your game, little one. What else does it say?"

"It says—". The bright eyes filled with tears. "Promise me you won't tell Papa, nor any laughin' people. Promise."

"I do promise."

"Well," said a small and solemn voice, "my Game Remember says my beauty Mamma aint dead at all. No! She isn't. *True!* Aren't you glad, Uncle John? She was your Sister, you know."

"Indeed I am glad, Carlo. She was, and is, my dear Sister. I always hoped she was not really dead. In fact, I don't think I ever believed she was."

Carlo caught his uncle's bearded face in his two plump hands and squeezed it, looking eagerly in his eyes for an instant, then with a soft sigh of satisfaction he kissed his friend. "You aint laughin like the rest does," he explained. "I wonder they want to laugh at childrens; it makes em look awful ugly."

"Tell me more about your game, Carlo."

"I jess lie down an' look straight ahead at the sky, 'cause I aint really lookin' at nothin' you know. Then fings comes a sailin', a sailin' with music, right spang frou' my mind. A many fings. But you have to keep

so still. If you jump about, an' say 'Oh! no, Oh! no,' then it all stops: all them sky ships sails home again."

"What news do your ships bring you, Boy?"

"Such stories about fings. Funny fings that Carlo used to be. Nice fings too. Sometimes fairies; not often. Sometimes they makes me understand what the birds say when they sing; an' when squirrels chatters, too."

"And is that all?"

"Uncle John, you allays inter—rumps at the bestest part. My Game Remember says Mamma is round me like the air. It says she's a comin' back to me some-eres else. It says I'll be her Mamma, an she'll be my little boy; bet I'll be good to her when she's a he. It says we were once two butterflies; two little baby deers in a forest too. It says we used to fly in the air; the one that loved God best could go fastest. To-day it said we was beautiful lights, an' God was a big Light that lit us all up and made us feel like a good long heaven shining. An'—an'—I disremember more now. You lie down here an' play my Game Remember, Uncle John. I call it that 'cause I fink it remines me of somefings I knew when I knew lots more than these old grown-ups do. It makes me feel werry big in here." He struck his breast with his hands. "Play it an' tell me if it says true."

"I have played it; I think it says true, on the whole," the Uncle answered, smiling at the boy's excitement and delight.

"Hurrah! But say; how could I be all those fings some other time?"

"Do you remember what I told you about the One Fire, and all its ways?"

"Ess"—said Carlo.

"That Fire never dies. It lives forever in a darkness of its own. It comes out of that Darkness; it goes back into that Darkness. You have seen our earth fire do that. The One Fire is the Father of all Fires, the Father of Lights. It goes into a form. It comes out, and the form falls to pieces, like the wood which is ashes when the fire has left it. That Fire goes into many, many forms, in very many ways. Each form, in dying, gives life to something else. Cinders and ashes make food that is good for grass and flowers. The acorn dies, and from its grave springs a tree. Some dead forms give birth to worms that creep, and some to winged things. Some worms die, and butterflies arise to kiss the flowers. Some germs ferment, and little children are born. So you see there is no Death; there is only another kind of life, another form from broken forms. But always the One Fire in its many ways and lesser fires gives life and motion to worlds of forms. There are shapes of air, shapes of light, shapes of fire, just as there are more solid shapes, and all are always melting away into one another like the pictures of your kaleidoscope. What makes them move

and change so? The hidden Mover in the lesser fires that are the souls of men."

"I see! I know! Them little fires is the children of the great Fire, the Fire with a Thinker as big as the world. Now I know why Mamma teached me to say 'Our Father'; she wanted me to fink about that good Fire what makes all these splendid things. It's a great Light; far, far away an' everywhere too; my Game Remember says so. It loves me. I heard it a sayin' 'Come, Carlo; let us make errybody werry happy an' we'll shine forever an' ever.' It just *loves* to shine, Uncle John."[1]

The boy's voice fell. The sun was about to disappear in the west. Birds twittered in the trees. Carlo's eyes followed his Uncle's; he clapped his hands.

"See the red fire that sun makes. Is the sun one of the ways of God? Then I fink he's goin' down to that One Fire, to say that the world is werry well. The great Fire will be glad to know that; I fink it must like us werry well to take trouble to make such a many fings. An' I fink that God is here too, an' everywhere. He's the hiding Mover, Uncle John; he's life, if he never dies. I feel him movin' in me, now. He burns me; he loves me; he moves me. My Game Remember says that's God."

Uncle John's lips did not move, yet he was saying:

"Blessed are the pure in heart, for they shall see God."

J. Campbell VerPlanck.

Henry Steele Olcott.

Col. H. S. Olcott, whose portrait is given in this issue, is the President Founder of the Theosophical Society. He is now over fifty years of age, and has for fifteen years past devoted all his energies to the Society's work. After H. P. Blavatsky to him are due, more than to any other man, the progress and influence of our beloved Society.

Col. Olcott was born in New York city, where he practiced law, and also helped Horace Greeley upon the *Tribune*. An account of how he met H. P. B. can be found in his book, *People from the Other World*. He is a genuine American, exhibiting the energy, flexibility, and affability of the best type of U. S. citizens, and although his home is now in India he has never forgotten his native land.

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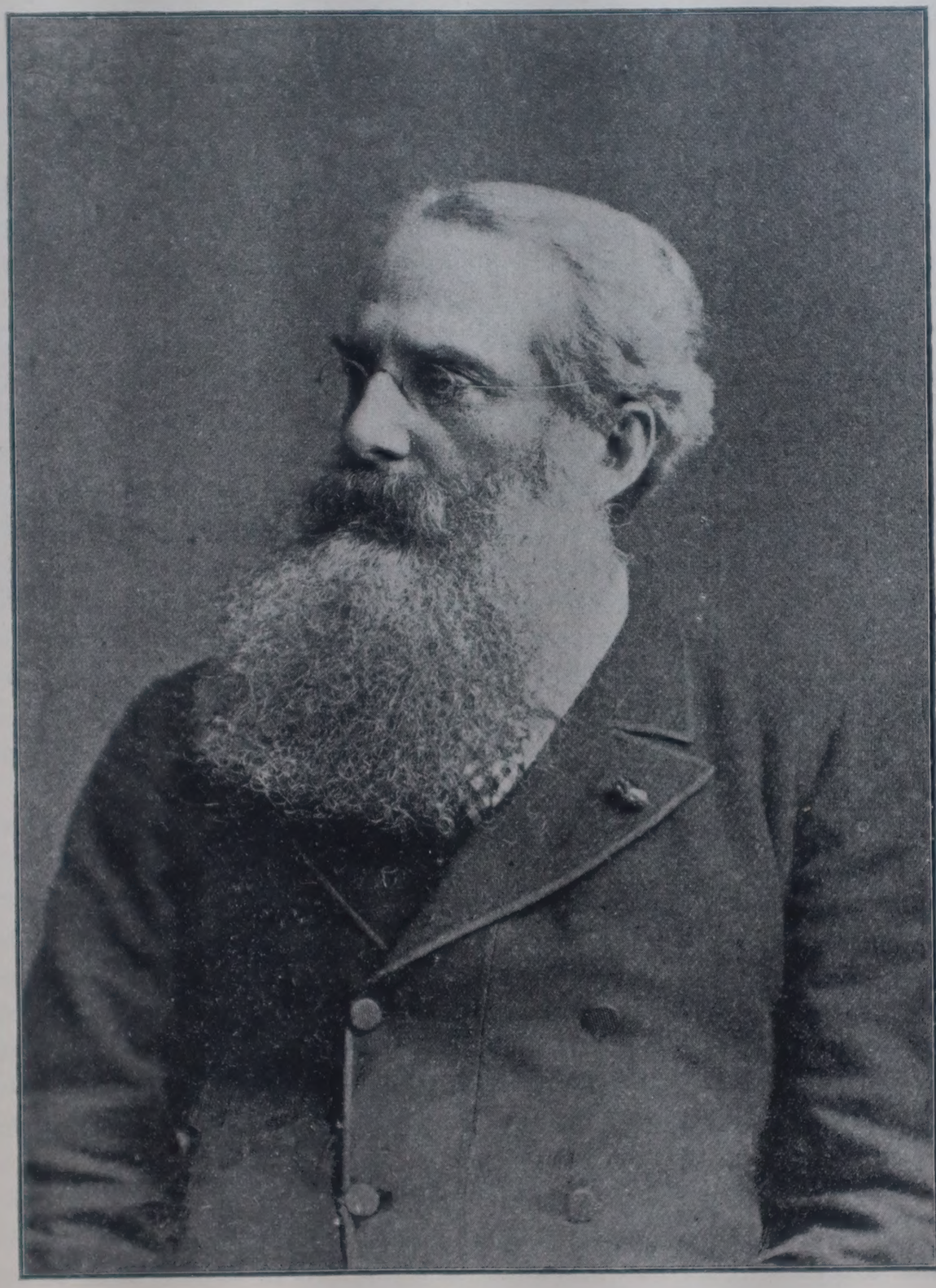
1. The speeches of Carlo have been made to the author by various other children from time to time, and are, in substance and imagery, facts.



COL. H. S. OLCOTT.

Notes on Devachan.

BY X.

Devachan is not, cannot be, monotonous; for this would be contrary to all analogies and antagonistic to the laws of effects, under which results are proportionate to antecedent energies.

There are two fields of causal manifestations: the objective and the subjective. The grosser energies find their outcome in the new personality of each birth in the cycle of evoluting individuality. The moral and spiritual activities find their sphere of effects in Devachan.

The dream of Devachan lasts until Karma is satisfied in that direction, until the ripple of force reaches the edge of its cyclic basin and the being moves into the next area of causes.

That particular one *moment* which will be most intense and uppermost in the thoughts of the dying brain at the moment of dissolution, will regulate all subsequent moments. The moment thus selected becomes the key-note of the whole harmony, around which cluster in endless variety all the aspirations and desires which in connection with that moment had ever crossed the dreamer's brain during his lifetime, without being realized on earth,—the theme modelling itself on, and taking shape from, that group of desires which was most intense during life.

In Devachan there is no cognizance of time, of which the Devachanee loses all sense.

(To realize the bliss of Devachan or the woes of Avitchi you have to assimilate them as we do.)

The à priori ideas of space and time do not control his perceptions; for he absolutely creates and annihilates them at the same time. Physical existence has its cumulative intensity from infancy to prime, and its diminishing energy to dotage and death; so the dream-life of Devachan is lived correspondentially. Nature cheats no more the *devachanee* than she does the living physical man. Nature provides for him far more *real* bliss and happiness *there* than she does *here*, where all the conditions of evil and chance are against him.

To call the devachan existence a "dream" in any other sense than that of a conventional term, is to renounce forever the knowledge of the esoteric doctrine, the sole custodian of truth. As in actual earth life, so there is for the Ego in Devachan the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-consciousness and lethargy, total oblivion, and—not death, but birth, birth into another personality, and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan

and still another physical birth as a new personality. What the lives in Devachan and upon earth shall be respectively in each instance is determined by Karma, and this weary round of birth must be ever and ever run through until the being reaches the end of the seventh round, or attains in the interim the wisdom of an Arhat, then that of a Buddha, and thus gets relieved for a round or two, having learned how to burst through the vicious circle and to pass into Para-nirvana.

A colorless, flavorless personality has a colorless, feeble devachanic state.

There is a change of occupation, a continual change in Devachan, just as much and far more than there is in the life of any man or woman who happens to follow in his or her whole life one sole occupation, whatever it may be, with this difference, that to the Devachanee this spiritual occupation is always pleasant and fills his life with rapture. Life in Devachan is the function of the aspirations of earth life; not the indefinite prolongation of that "single instant", but its infinite developments, the various incidents and events based upon and outflowing from that one "single moment" or moments. The dreams of the objective become the realities of the subjective existence. Two sympathetic souls will each work out their own devachanic sensations, making the other a sharer in its subjective bliss, yet each is dissociated from the other as regards actual mutual intercourse; for what companionship could there be between subjective entities which are not even as material as that Etherial body—the Mayavi Rupa?

The stay in Devachan is proportionate to the unexhausted psychic impulses originating in earth life. Those whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of Tanha.

The reward provided by nature for men who are benevolent in a large, systematic way, and who have not focussed their affections on an individual or speciality, is that if pure they pass the quicker for that thro' the Kama and Rupa lokas into the higher sphere of Tribuvana, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupant.

Closed or Open Lodges.

The Theosophical Society has never prohibited Private Branches. If five Members-at-large can exist separately, they can exist together; for they are no worse off when organized than when not. It is conceivable, moreover, that there may be special circumstances where publicity is undesirable, —as where there is exceptional local bitterness against Theosophy, or where

the Charter-members are as yet too few or too ill-instructed to furnish papers and discussions of value to outsiders, or where want of intellectual capacity might excite derision in the community instead of respect. Another case is possible,—where the Charter-members organize for the express purpose of providing open meetings, but temporarily hold only closed ones while studying and otherwise preparing themselves for fitness to edify visitors. In any one of these cases a provisional privacy is altogether legitimate.

But there is another case less commendable. It is where a group of Theosophists choose exclusiveness because they desire only those of their own set, or because they fear ridicule if known as F. T. S., or because they intend organization merely as a furtherance to their own intellectual culture or to the attainment of psychic power. The foundation of such a Lodge is timidity or selfishness, and on neither can a sound Theosophical superstructure be erected.

And what, in fact, has been the fate of Private Branches in the American Section? Five Charters to such have thus far been issued. Of these five Branches, two died quietly and soon, one surrendered its Charter, one is virtually extinct, and one is of too recent formation to have a history. No one has contributed to the strength of the Society, to the extension of its teachings, or to the multiplication of its members.

There must be a reason for this. Nor is it hard of detection. The reason is simply that the essential idea of a permanently-closed Lodge and the essential idea of a Theosophical Branch are directly opposed. There is, indeed, a contradiction in the very words "Private Branch." A "Branch" is an offshoot of a parent tree, not underground but above ground. If you take away exposure to the sunlight and the air and the hardening forces of Nature, confining the young shoot to darkness and mystery and isolation, you not only deprive it of the very nourishment essential to its growth, but you perpetuate the interior forces which will ensure its decay. Nor only so. A "Private Branch" lacks the very marrow of Theosophical life,—altruism. Theosophy is not a bank-deposit which one hoards in secret for contemplation and delectation; it is a purse of Fortunatus, which fills up as fast as one empties it for the benefit of others. The true Theosophic spirit fixes its eye on the needs of a vast humanity in ignorance, knows that there is no other way to overcome ignorance and its consequences than by imparting truth, and queries how most efficaciously this may be done. The Theosophist thus animated joins the Society to help it, feels the want of sympathetic intercourse and of organized strength, exerts himself to form a Branch of the like-minded, projects work for it, values it because it makes possible a systematic outflow of knowledge and influence on the vicinage. He knows very well that, as the measure of his own Theosophic vitality is the degree in which he works and not merely meditates, so also it is with a Branch. In truth, a

vigorous Theosophic spirit, filled with philanthropic earnestness to propagate truth, must feel somewhat repressed when discussing Cosmogony and the Seven Principles in a closely-tyled Lodge, and have a suspicion of incongruity and discomfort. The spectacle of a snug and smug group gravely examining eternal verities which nobody else is allowed to hear of, verges somewhat on the ludicrous. This is one of the cases where a sense of humor keeps people out of absurdities as well as out of errors.

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away.

This is equally true of a Branch. So long as it exists only for the improvement or entertainment of its members, the selfish principle is dominant, for selfishness is not the less genuine because applied to purposes in themselves high. Such a Branch does not expect to grow, it probably does not desire to grow, and it surely will not grow. What is there to make it grow? It lacks that essence of all life and growth which pervades everything vital. The opposite conception of a Branch, that of an organized force for the better propagation of truth, supplies just such a lack. Preparation of papers or discussions does not mean the mere exhibition of personal ideas, still less speculation on curious and recondite problems, but the arrangement in lucid language of those apprehensions of truth which the thinker believes to have intellectual or practical value. It is a gift to others, not a display of self. The life-principle of all Nature flows through the being, clarifying thought, vivifying motive, energizing speech. Then it flows without, warming dull or listless ears, arousing attention, exciting interest, stimulating inquiry. So the influence spreads, attendance increases, the Branch grows.

The history of open Branches demonstrates what might otherwise seem theory. As they have kept in view a missionary purpose and exerted themselves to make meetings interesting and instructive to outsiders, they have thriven. One Branch through years rarely adding a member to its small list, made its meetings open. In two years it enlarged between three and

fourfold. Very naturally so. The fact of publicity becoming known, visitors drop in. Some suggestive topic pleases them, they attend again, feel an interest, then a charm, then a devotion. Then they join the Branch and invite others. Progress and prosperity follow.

While it would not be right for the T. S. to prohibit Private Branches, it would be wrong for it to look upon them as other than temporary and provisional, the missionary function being in abeyance only. Those who prepare the way for and those who organize Branch Societies would do well to lay stress upon the true conception of a Branch as a living, active, aggressive agency, not a proselyting scheme, but a means for circulating truth. Its outside effects are the main ones. If the members strive to benefit non-members, they will surely edify themselves. And between the energy of a Branch and its growth, there will always be a relation. Stationary membership almost certainly implies apathy, as an increasing one implies the reverse.

And, on the other hand, Branch members need to feel that public notice and Branch growth are only possible as meetings are made interesting. It is exactly so with the Churches. If the service is tame and the preaching imbecile, people will not go. Nor, perhaps, should they. Life is too short to be bored. The Oxford Don who passed his Sundays in the fields rather than in Church said that he "preferred sermons from stones to sermons from sticks"; and Theosophists, much more non-Theosophists, will choose an evening with books if the alternative is a Branch meeting which is lifeless, or where everything is left to chance, or where the intelligent are outraged with drivel. But where the leading speeches are duly and truly prepared, and the essayists worthy and well qualified, a state of things is brought about when attendants will seek to gain admission to further rights and benefits. Thoughtful contribution to open Branch discussions is as truly an aid to Theosophy as is sustentation of its periodicals or its work, and immediately tends to bring about that enlargement of the Society which we hope for as impressive to the public, conducive to our strength, and expressive of our advance.

HARRIS P.

HYPNOTISM---MESMERISM.

SCIENCE TAKES A STEP.

The encyclopædias are not yet out of print which have classed mesmerism among the foolish superstitions of the ignorant played upon for profit by the quick-witted impostor, nor are the learned doctors dead who have published articles in support of the enclycopædias, yet to-day the most eminent physicians in Europe declare that Mesmer was right and that

mesmerism is not a superstition, but that it is necessary for reputations to adopt a new name,—so mesmerism is rechristened Hypnotism. In this way those doctors who laughed at and derided what has long been known to the common people may now learnedly discuss phenomena which some years ago they ignored under its old name. In the March number of *Scribner* Dr. William James writes upon this subject under the name of the "Hidden Self", and the April *Forum* admits an article by the eminent Dr. Charcot upon "Hypnotism and Crime."

This step, though taken late, is in the right direction. But the eminent physicians who make this advance cannot claim to be the leaders of the people, for the latter have for generations known quite as much about the matter as the licensed practitioners, except that they used no high-sounding name to call it by. It is well known to many members of the Theosophical Society that there are perhaps thousands of people in the United States who forty years ago pursued the same investigations and made similar experiments to those of Dr. Charcot and others. In the year 1850 a certain Dr. J. B. Dods gave lectures about the country and taught what he called *Electrical Psychology*. This was then so well known that it attracted the attention of certain U. S. Senators, among them Daniel Webster, John P. Hale, Theodore Rush, Sam. Houston, Henry Clay, and others, who invited Dr. Dods to lecture before them in Washington. He delivered his lecture, went on with his experiments, and published a series of Lectures upon the subject. In these are to be found, together with other things, the directions so loudly proclaimed and appropriated now by physicians who would have hooted at Dr. Dods. And even on the point of the necessity of precaution and of keeping hypnotism out of the hands of unprincipled persons, Dods was not silent. In 1850 he said in his Introduction that, although he had taught more than one thousand individuals whom he had put under solemn pledge not to reveal his methods to impure or immoral persons, yet some were so unprincipled as to violate their pledge and hawk the "science" about everywhere.

Dr. Charcot in the April *Forum* pleads for legislation that will prevent just such unprincipled persons from dealing with subjects, not solely on the ground that crime may be easily and safely committed with the aid of hypnotism, but rather that sensitive persons may be protected from the recurrence of hysteria or catalepsy, and ventures the opinion that crime will probably not find any aid or safeguard in hypnotism. While we thoroughly agree with Dr. Charcot as to the need for placing safeguards around this budding science, it is from a conviction that crime can be aided and hidden by the use of such a practice, and is to-day thus aided and hidden. We do not care to commit hypnotism solely to the doctors, as he asks, just for their sake, but we would wish to place restrictions upon even those gentlemen, and to limit the number of them who may be allowed to use it.

The chief value to the Theosophist of this new step of the schools is not, however, in the likelihood that rules and methods may be published, but that before long time the erstwhile materialist who can be convinced of a fact only when an Academy endorses it will be the more easily convinced that there is a soul. In the March *Scribner* article above spoken of, we have a public admission that the facts of hypnotism prove a Hidden Self. Dr. Charcot does not go as far as this, but the variety and peculiarly occult character of numerous facts daily brought to light by other investigators will raise such a mountain of proof that hardly any one will be able to overcome it or deny its weight. Once they begin to admit a Hidden Self,—using, indeed, the very words long adopted by many Theosophists and constantly found in the ancient Upanishads, they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in the *Secret Doctrine*, "* * * * and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear upon the surface".

RODRIGUEZ UNDIANO.

THEOSOPHY IN RELATION TO OUR DAILY LIFE.

TRIFLES.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

When Mr. Judge spoke on this subject some weeks ago, I was forcibly impressed by the truth of what he said as to the minor opportunities of life to the most of us.

There are few to whom come chances for grave decisions, for great sacrifices, for evident heroism; most of us have to learn that difficult lesson, not to despise the day of small things. What we need is, to learn to apply theosophy to the *trifles* of our daily life, to find nothing too small to be done in the best possible way: and as the Christian would say, "do all things to the glory of God", so we must do all things to the glory of that higher Self that represents to us the Deity. If old George Herbert felt it not beneath his clerical dignity to assert that

> "Who sweeps a room as by God's laws,
> Makes that and th' action fine",

certainly we need not be behind him in humility. And however humble our duties, however small our temptations, however narrow our sphere, there are at least three things which we can all ponder upon; things wherein we may

perhaps find something to improve. Faithfulness in our work, helpfulness of others, and the preservation of a cheerful and gracious mood, are three things which concern everybody, women as well as men. There is a beautiful old story of a lady who said that she knew her servant had experienced religion, and when asked why, replied "Because she sweeps under the mats!" Now *that* is the sort of thing that George Herbert was thinking of when he spoke of "sweeping a room as by God's laws;" it is not only doing a thing and doing it at the proper time, but doing it with the thoroughness of divine law itself, not superficially and slightingly, but with all the perfection that we are able to give it, for then alone can it be said to us, "*Well* done, thou good and *faithful* servant." It is not too much to say that every task, no matter how trivial, wrought out conscientiously and with a sense of duty, with not a detail neglected or slurred over, re-acts upon the character with a power that it is difficult to estimate. Aristotle defined virtue as a habit of doing the right thing; and every time that we not only do the right thing, but do it in the right way, we increase the strength of that habit, and make it so much the easier to do it again. The men who have succeeded (I do not mean in the eyes of the world, but in the attainment of some lofty ideal) have been men who did things *thoroughly*, who obeyed the Scripture injunction, "Whatsoever thy hand findeth to do, do it with all thy might," not half-heartedly, nor passably, but "with *all* thy might." Such conduct carries its reward with it, not only in the sense of satisfaction that follows when we have done our very best (and then alone), but also in the *unconscious* uplifting of our faculties to a higher plane. Let us never indulge ourselves with thinking "It does not matter *how* we do this, provided it is done"; it *does* matter, and most of all to ourselves; *we* are the ones upon whom the carelessness will fall most heavily, even though it seem to come upon others.

And most of all we need to feel that nothing done with the desire to help another is a trifle. It is impossible for us to estimate the far-reaching consequences of our lightest word, nor to tell how what seems to us a little thing, to another may be fraught with the gravest consequences. A child of twelve, whom I know, had her life saved by a little bunch of purple hyacinths. A long and severe illness had brought her to that point of apathy where she was slowly drifting out of life into death, when a friend brought her in these flowers. Their beauty and sweetness roused her fainting spirit and won her back to life, and she knew it herself, child as she was, for she said, "I think those hyacinths have cured me." No one was more astonished than the friend who did the little kindness; "such a trifle", she thought. There is no better rule, it seems to me, than Charles Reade's favorite maxim, "Put yourself in his place," to teach us how to treat our neighbor. There are so many little courtesies that we omit, so many little

acts of kindness that we leave undone, because we *don't* put ourselves in his place. In the hurry of our daily life, we neglect many little graces that, if practised, would make the wheels move much more smoothly. The first thing that one notices after returning home from a residence in Italy, for instance, is the roughness of everybody, the want of courtesy in high and low. In Italy, if you enter a shop, you are greeted with a pleasant smile and a cheerful "good morning," you are waited upon with attention, but without servility, and saluted as you go out with another "good morning," and a hope that you will come again. Here, if you say "good morning" on entering, as perhaps you do from force of habit, the much be-frizzed and be-decorated shop-girls stare at you as if you had just escaped from a menagerie of curious animals, and hardly deign to give you what you ask for, they are so busy talking to each other of to-night's ball or yesterday's wedding. If you are travelling in Italy, the commonest man will beg your pardon, or ask your permission, if he has occasion to pass you in a railway carriage, and no one gets out without wishing "a pleasant journey" to those who remain. All these things are trifles, but then we know that trifles make up the sum of daily life. I noticed in an "Elevated Railway" car the other day, a young man rise to give a lady his seat, but instead of doing it as most gentlemen do, with a bow and a smile, and thus paying her a compliment in resigning his place, he rose with a sulky expression, turned his back on her, and strolled up the car. The lady looked uncomfortable;—she could not shout "thank you" to his back, and she was thus placed in a false position, and made unable to return a courtesy. Not far off was "a gentleman of the old school" (as we somewhat scornfully say), who gave up his seat over and over again, but always with such a gracious and beaming courtesy that every lady felt personally complimented by the deference paid her sex.

There are few women, as there are few men, who do not have an opportunity every day of imitating the ideal of James Russell Lowell, of whom he wrote—

> "She doeth little kindnesses
> That most leave undone or despise;
> For naught that sets one heart at ease,
> Or giveth happiness and peace,
> Is low esteemèd in her eyes."

The trouble with American life is its *hurry*; we are so afraid that these minor courtesies will consume a little of the time that is so precious to us all;—but that is a mistake, if we could only bring ourselves to think so. Everything that saves friction expedites motion, and the engineer that had no time to oil his machine would soon find that he had to take time to have it mended.

And when we have exhausted the possibilities of putting ourselves in the

place of another, and thereby seeing what we should do for him, when we have lubricated the wheels of life to the best of our ability, there still remains the power to cultivate in ourselves that serene and unperturbed cheerfulness of mood that "makes a sunshine in a shady place." Such a mood spreads itself like oil upon the troubled waters, and insensibly the ruffled waves sink to rest. If we keep our minds fixed upon the eternal verities, of what consequence to us are the little irritations and vexations of our daily lives? They are mere straws upon the stream, to be swept past us in a moment, not worthy to ruffle its placid surface, not capable of breaking its serenity if it move with any strength and volume upon its destined way. Remember the saying of the Eastern sage, which was of equal power to admonish in prosperity and counsel in adversity:—"All these things pass away!" When I was a little girl of seven, my old English nurse used to say to me, when I hurt myself and bemoaned the pain to her, "Never mind, it will be all well before you're twice married"; and I remember that a certain sense of the vastness of time struck my childish imagination so forcibly that I cheered up at once. And what a little child can do, we ought to be able to do too; to realize the smallness of our daily vexations compared with the great sweep of the years, and learn to smile serenely at our passing troubles. Cheerfulness is something we can all practice, even when we find no other chance to help others, and when all our duties have been well and faithfully done. A teacher once told me of a pupil of hers who wrote a composition on "Perseverance," which recounted the experiences of a little girl who "persevered and persevered, until she came to the end of that virtue," and it would be well if we could treat cheerfulness in the same way.

And now, to give this paper a little value, I should like to add some words of John Morley's, spoken at Manchester Town Hall. In speaking of the *average* individual, he says that the chances for the gifted few are highest where the *average* interest, curiosity, capacity, are highest. "The moral of this for you and for me," he adds, "is plain. We cannot, like Beethoven or Handel, lift the soul by the magic of divine melody into the seventh heaven of ineffable vision and hope incommensurable; we cannot, like Newton, weigh the far-off stars in a balance, and measure the heavings of the eternal flood; we cannot, like Voltaire, scorch up what is cruel and false by a word as a flame; nor, like Milton or Burke, awaken men's hearts with the note of an organ-trumpet; we cannot, like the great saints of the churches and the great sages of the schools, add to those acquisitions of spiritual beauty and intellectual mastery which have, one by one, and little by little, raised man from being no higher than the brute to be only a little lower than the angels. But what we can do—the humblest of us in this hall—is by diligently using our own minds and diligently seeking to extend our own opportunities to others, to help to swell that common tide, on the force and the set of whose currents

depends the prosperous voyaging of humanity. When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social dis-service remain, like the unending stream of one of nature's forces."

KATHARINE HILLARD.

MISLEADING TERMS.

[PAPERS READ BEFORE THE ARYAN T. S., OF NEW YORK, APRIL 8, 1890.]

I.

THE SOUL.

In studying the complex nature of man, nothing has created greater confusion in my mind than the loose use of terms, and particularly the use of one word or phrase to express different things or ideas. And probably no word has been more perplexing than *Soul*. In ordinary language *Soul* is generally used as synonymous with *Spirit*. Sometimes it stands for the *Higher Self*, and at others for the *Ego*. In Sinnett's classification we find it in three forms, as Animal Soul, Human Soul, and Spiritual Soul; and yet there are not—as the Athanasian Creed would probably put it—three Souls, but one Soul.

The word *Ego*, too, is almost as confusing. Thus we read of a *Personal* Ego, an *Immortal* Ego, a *Reincarnating* Ego, and the like, till the word is so altered and qualified that one's conception of what *an* Ego or *the* Ego really is, is extremely vague and misty. This confusion is partly due to poverty of the language in metaphysical terms, and partly, I imagine, to our own inability to grasp abstruse metaphysical concepts.

So far as I have been able to comprehend them, the terms *Soul*, *Ego*, and *Manas* represent exactly and identically the same thing or idea. The lower Manas, the Personal Ego, and the Animal Soul are different expressions for that consciousness which is limited to the physical body and perishes with it. Buddhi-Manas, the thinking Ego, and the Spiritual Soul seem also to be equivalent phrases. Atma, Spirit, and the Higher Self express one and the same idea.

The Soul, Manas, or Ego, being an entity intermediate between Spirit on one hand and the physical body on the other, necessarily has two aspects, and ultimately, at the death of the ordinary man, divides into two, the Kama-Manas sharing the fate of the lower quaternary, and the higher Manas uniting with Atma-Buddhi to form the reincarnating Ego.

This intermediary entity—the Soul—seems to have been created or evolved by the interaction of Spirit and gross matter extending through long

periods of time on this plane. The first races of men were mindless or soulless,[1] and even now it is only the lower Manas that has been developed in humanity. Our Spiritual consciousness or Higher Manas is yet dormant, and will not be fully awakened before the Fifth Round—ages hence.

These brief statements are not offered, however, in any dogmatic spirit, but may serve to elicit discussion which may clear up some of the perplexities and difficulties that encounter the student of theosophic literature in the use of these frequently recurring words. N.

II.

"PRINCIPLES."

I unhesitatingly agree with our President that the term "Principles" applied to the 7 constituents of man's compound nature is not only incorrect but misleading. Some other and more accurate term should certainly be used. Yet one may well doubt whether "Vehicles," though free from some of the objections to "Principles," and though more precise in one respect, is really satisfactory. If we are to make a change, let it be to a word rigorously correct.

If each constituent is to be regarded as the "vehicle" for the one above it, the new objections soon appear. The Body is no doubt the vehicle of Prana or Jiva, the life-force which animates and conserves it. But surely it cannot be said that Prana is the vehicle for the Astral Body; if anything, the Astral Body is the vehicle for it. The difficulty may be met by making the Astral Body rank next above the Physical Body and Prana above both. Then Prana would vitalize the Astral Body, and the Astral Body, thus a vehicle, would transmit influence to the outer form. But how can Prana be a vehicle for the Animal Soul? Logically and chronologically, life-force must precede the desires, passions, etc. which presuppose a living body as their seat and source. This consideration pushes Prana up above the Animal Soul. But at once two difficulties arise. The first is that the Animal Soul having thus become the vehicle for Prana, the Astral Body has become vehicle to the Animal Soul. But how can the Animal Soul transmit life-power to the Astral, when both the Astral and the Physical Bodies must have preceded the Animal Soul to make its existence possible? The other difficulty is that this order makes Prana the vehicle of the Human Soul, and it surely is inconceivable that reason, memory, and will can find a channel in a mere life-force With Prana as the 4th in the series, the look-up or the look-down is fatal to the new term. We must then either demote Prana to its old station, thus reviving all the perplexities which pushed it upwards, or else concede an absolute hiatus between the Human Soul and Prana, and this is fatal to the vehicular theory.

1 See *Secret Doctrine.*

From this stage upwards all is reasonable enough. The Human Soul may very well be the vehicle for the Spiritual Soul, and that again for Spirit. But a theory which works correctly enough half-way up or half-way down, but which will not go all the way through, is almost as bad as its rival which makes of the Physical Body a "Principle".

It, may, indeed, be said that the vehicles are not to be considered as vehicles to each other, but only as vehicles to the one primal and persistent force—Spirit. But here again we are in trouble, for this would make the different vehicles independent of each other. Besides, the word "vehicle" implies a transmission of something to something else, and, if there is no transmission, there is no "vehicle". Whether, therefore, we adopt this theory, which makes the term "vehicle" meaningless, or the former, which makes it inaccurate, we are as badly off as if we adhered to "principle".

I should say, then, that we have not yet discovered the true word. "Constituent" is not bad, though a trifle long. What is the objection to "Component"? It is no longer than "principle" or "vehicle"; it allows a certain individuality to each part, while not disconnecting them from each other; it does not necessarily reduce Spirit to the same rank as the other "components" associated with it; and its meaning etymologically expresses with some accuracy the union of several elements in one combination. Why not give it a hearing?

ALEXANDER FULLERTON.

MAN'S ORIGIN.

[A PAPER READ BEFORE THE ARYAN T. S., MARCH 11, 1890.]

The subject for this evening's discussion is The Sevenfold Nature of Man. But before we place him upon the table and make way for the Doctors to operate upon him with their dissecting knives, suppose we pause for a moment and ask where the subject came from. What is the origin of earthly man? How came he upon this planet? And the enquiry may possibly help to throw some light upon his composite nature.

Of course of ourselves we know nothing of the origin of the human race, and can only appeal to the "law and the prophets"—to the authorities on the subject, so to speak—to those outgivings which have from time to time come to us from the East, and particularly to the teachings of the *Secret Doctrine*. Taking this volume alone as our guide, what do we find?

Now at the outset it is proper to say that, although a vast flood of light is thrown in the Second volume of The *Secret Doctrine* upon Anthropogenesis or the origin of man, the information is still very fragmentary, and careful reading and sifting are necessary to get at anything like a

straightforward connected story. Hints only are often given where we would like plain statements; details are purposely omitted, and much is everywhere left to the reader's imagination and spiritual intuition. All this was perhaps unavoidable. I don't refer to it in any spirit of criticism, but solely to illustrate the difficulty of getting at the truth, and to explain in a general way why there is often such a lack of harmony and fulness in our views on many of the topics we are in the habit of discussing.

From my own reading of the *Secret Doctrine*, I have been led to this conclusion :—that man made his first appearance on this planet as a lunatic or idiot. This may seem a harsh and extreme way of putting it; but it is abundantly justified by our authority. For what is a lunatic? Literally, one affected by the moon; more commonly, one whose mind is affected; one "out of his mind", as the phrase is; while an idiot is a being without any mind. Now the *Secret Doctrine* tells us that the first man on this globe, the first personalities of our race, came from the moon. They were the lunar Pitris or fathers. They are our ancestors; they are in fact ourselves, and we would be strictly bone of their bone and flesh of their flesh, only it happened that they didn't have any bone or flesh to transmit. They were lunar beings and only had astral bodies. They were semi-divine entities travelling on the downward curve into matter, and appear to have consisted of two groups—one group of three classes very ethereal and incorporeal, without even astral bodies; the other of four classes, possessing greater corporeality and endowed with astral bodies. It was this second group that, coming over in the process of evolution to our planetary chain, passed during the first three rounds through the mineral, vegetable, and animal kingdoms, and at the beginning of the fourth round became men—not the gross physical being that man is to-day, but ethereal astral entities in human form yet of immense size.

But this lunar man was an idiot; the first race was mindless, says the *Secret Doctrine*. And he was without a mind because the lunar fathers themselves, our ancestors, were mindless. They gave man all they had to give,—his lower principles, but, having no "manas" or mind themselves to bestow, the early human races were practically animals in human form.

Perhaps some one will ask: How is it that the lunar Pitris who were semi-divine and godlike entities were mindless? Can we conceive of a god-like being without a mind? Now I shall not attempt to answer a question of this kind. But here is a suggestion. What is "mind?" What are its functions? I may be wrong in my view of it, but to me "mind" seems to be the connecting link between the spiritual monad—the Atma-budhi—and the lower personality. If a being is all spirituality, the lower personality having vanished, what necessity is there for mind? What is the use of a connecting link when there is nothing to connect? So

if an entity consists solely of the lower quaternary, the higher principles being in absolute abeyance, mind again would be a useless superfluity. Just, then, as we know animals to be mindless, so we can conceive of a mindless god. And this seems to have been the condition of the lunar fathers to whom we owe our physical existence. True, the whole septenary principles were there, germinally or otherwise; but as the fathers had not yet passed through human experiences and imperfections, manas was still wholly latent. And the shadows or projections of the fathers were equally mindless.

In this mindless, idiotic condition early man long remained. He lived and died and propagated his kind in strange fantastic ways, but for ages was only an animal still. The first race gave place to the second, and the second to the third, each becoming more and more gross and material. And the second race having absorbed the first, man, so-called, had then not only an astral but a physical body, yet he still continued mindless. About the middle of the third race, however, a change took place. In obedience to cyclic law the gods with minds, variously known as the Solar angels, Sons of wisdom, Kumaras, Agnishwattas, Dhyanis, Pitris, breaths, fires, flames, thrones, essences, intelligences, and the like, incarnated in these animal lunar shells, and man as we now know him was the result. Where the shell was so far ready that it could receive the full incarnation of the essence, the man thus endowed became an Arhat or sage. But in the majority of cases only a spark of the divine flame was projected into the shell, and this spark quickening into activity the germ of the manas, or fifth principle, latent in it from the beginning, produced the average human being as we now find him. Thus man has a two-fold line of descent, and, as it were, a dual being. On the lower or physical side he comes from the Moon his Mother; on the higher or spiritual, from the Sun his father. On the one side he is a physical entity; on the other a divine ego; the union or blending of the two constituting the complete man.

But it may be asked, and very naturally: If man has this double origin, if he is a combination of lunar and solar elements, does he not really consist of two monads instead of one? And which then is the real human monad—the original lunar germ or the incarnating solar angel? To this the *Secret Doctrine* says: "No;—there are not two monads, only one." But the passage in which this statement occurs is a very interesting one, and an extract from it may fittingly close this brief paper:

"We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the Spiritual Dhyanis, had become intellectual through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities

on this plane of matter. They were reborn only by reason of Karmic effects. They entered those who were ready, and became the Arhats or sages alluded to above. This needs explanation.

It does not mean that Monads entered forms in which other monads already were. They were "Essences," "Intelligences," and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos" or *Manas* (since they are called *manasaputra*, born of *Mahat*, or Brahma,) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute two rays, but one ray intensified It is not in the course of natural law that man should become a *perfect* septenary being before the seventh race in the Seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*) should receive its complete development before the *Fifth Round*. All such prematurely developed intellects (on the spiritual plane) in our race are abnormal; they are those whom we call the "Fifth Rounders." Even in the coming Seventh Race at the close of this Fourth Round, while our four lower principles will be fully developed, that of manas will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual on the physical plane was reached during the Fourth Root-Race. Thus those who were "half ready", who received "but a spark", constitute the average humanity which has to acquire its intellectuality during the present manvantaric evolution, after which they will be ready in the next for the full reception of the Sons of Wisdom." N.

Occultism; What is it?

Not only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the center of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilletanti in this science have always been abroad. No age or

country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists must be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulæ and assertions left over from mediæval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing—Occultism—Krishna in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world * * * * This mystery is very important." We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka * * and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is

progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent: but we are talking of a problem whose implacable front yields to nothing but *force*, and that force must be directed by ***knowledge.***

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and

then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practises.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

ONE OF THE SIGNS OF THE CYCLE.

The people of all nations now turn their eyes to America, and that name for them stands for the United States. Its energy, activity, and freedom hold the imagination of the foreigner, and here he thinks aspirations may be realized, unfettered by the chains of caste, kingly prerogative, or religious restraint. With all that, Europeans often laugh at the newness and crudity of America, yet admiration cannot be withheld for the tremendous nerve power, the facile adaptability, the swift onward rush of the civilization beginning to bloom in the United States. It is the occult forces working in this land and really affecting all men, whether they know it or not, that is the reason.

Men who are not counted seers often see centuries into the future; and Tom Paine, the last who could be called a seer, had one such sight about America, although he called it a thought or "that which he saw with his mind's eye." When he was yet in England he wrote that he seemed to see a *great vista* opening *for the world in the affairs in America.* This was before he wrote *Common Sense*, which, as George Washington said, did more for our independence than any other thing. Paine was destined to be a great factor in American affairs, and naturally—in the occultists' eyes at least—he would see in advance some slight vision of the "great experiment" in which he was so soon to take an influential share. This experiment was not conceived alone by mortal minds, but is a part of the evolutionary plan, for here the next great movement has already begun and will reach a high development.

Its greatest importance for us is theosophically. We think, quite naturally, that the theosophic ideas and culture are supreme, but if we needed confirmation from the outer barbarians we have it in the lately-written words of the great Frenchman, Emil Bournouf, who said that one of the three great factors in religious development of to-day is the Theosophical Society. If we assume this to be true, a glance at statistics will point to one of the signs of the cycle.

In England there are almost 30 million people, yet for fifteen years the Theosophical Society has not made much progress there. For some years but one branch existed—the London Lodge, and now there are not ten. India has a population of 350,000,000, but if a count were taken we should find that the possible material available for the creation of T.S. Branches would not reach 1,000,000 souls. The reason for this is that out of the whole 350,000,000 there are an immense number who cannot sympathise with the movement, indeed can hardly know of it, because they are uneducated and unable to speak or read English; the English-speaking Hindu is the one who joins us there. And we find in India, say 175 active Branches.

Turning now to America—to the United States where Theosophy has been promulgated—we can only reckon on a population of say 50,000,000. Yet those 50,000,000 have furnished us with 36 Branches, and more rapidly coming into existence. Those who work for and in the T. S. in the United States know of the great interest there is in the subject in every part of the country, and can feel quite sure that not only may there very soon be one hundred Branches here, but also that nearly every man, woman, and child will ere long know of the word Theosophy and of the Society bearing it name. Several causes make this possible in the United States as nowhere else. There is a wider spread of general English education, a more constant reading of newspapers and magazines by all classes from lowest to highest, and a keener spirit of inquiry working in a freer mental atmosphere, than in any other country.

The statistics given lead to but one conclusion: they place the possibilities of theosophical growth in the United States ahead of India. Any one can calculate the proportions in the proposition: given the U. S. with 50 million people and 36 Branches, more than two-thirds of which have been formed within the last three years, and India numbering one million available people and 175 Branches, of which the greater number have been in existence many years, which is the greater proportional growth and which gives greater promise for the future?

But the analysis must not end here, for the conditions and the people are different. Most of India's people will probably for many centuries remain as they are, some technical idolaters, some Jains, some Mohammedans, some Fire worshippers, and some Buddhists. But here the lines of demarcation between the different sects are being shaded into disappearance, there are no great differences of religion and of caste, and people of all avowed religions are daily finding theosophy creeping into their thoughts and their literature. It is a sign of the Cycle; it points to India as the conserver of the ancient wisdom-religion, and to America as its new and vigorous champion who will adopt those old truths without fear of caste or

prejudice, and exemplify them through the new race to be brought forth in the old Fifth continent. The careful student of Theosophy will not fail to see that America alone, of all lands, meets all the requirements respecting the problem, "Where is the new race to be born?". H. P. Blavatsky in the *Secret Doctrine* calls it the Fifth continent, although for the time including Europe under that head. Here we see the fusion of all races going on before our eyes, and here too is the greatest push of energy, of inquiry, and of achievement.

WILLIAM BREHON.

TEA TABLE TALK.

A Theosophist who has won the title of "Much Beloved" from all who know him recently said to me, out of the experience of a busy life—one busied, too, with the core of things rather than their surfaces—these words :—

"In the great struggle of Humanity nothing is lost. No labor, no love is in vain. We live over again our own trials in those we desire to assist. We are drawn upward and outward by those who are trying to assist us."

Thus viewed, Humanity is a long series of links in the great chain of being. The experience of one completes or illumines that of others, and the meaning of a Master's saying, "Karma is the kindest of guides and the best," is made plain. Individual experience does presage the possibilities of all others. Here is a case in point.

"A lady whom I have long known, a natural and clear psychic, avoiding mediumship yet knowing little of T. S., reading little, rather *unlearned*, has often given me her '*impressions*'. She both sees and feels things, and has done so all her life. She is now perhaps fifty years old. Several children died young; so childless now, she lives much alone, a simple, uneventful life. Since reading some T. S. works, in a very quiet way she observes more closely. Except among a few who know her life and her gift, she would pass as a quiet, pleasant, commonplace, kind-hearted lady. She has dropped the use of flesh meat, (never liked it). Some time ago she began to see a vision of a beautiful young woman standing in a halo of light, and finally recognized it as herself beautified and glorified. She had no '*idea*' of the mirror of Isis or the Higher-Self, yet she *felt* simply and clearly the meaning of the vision, and was inwardly uplifted by it. She has never been in the habit of using wine; had always a quiet dislike for it; and living so simply, seldom had occasion to refuse it. Recently she was out for the evening; wine was served, and thoughtlessly and indifferently she drank half a glass. A day or two afterward she again saw her 'Lady of Life,' and on her face the saddest, most sorrowful expression she ever beheld. She was grieved and shocked to see this, and said to herself, 'What can it mean? What have *I* done?' Then the vision changed, the white and radiant halo began to waver, to darken, and finally became *blood-red*, and the vision disappeared,

while there floated to her inner consciousness the one word, '*Wine*'! She had forgotten the wine entirely; 'but,' added she in telling me of the incident, 'that is the last drop that will ever pass my lips.' These visions occur in broad day while sitting alone sewing. They are not dreams. The crass may ignore them, or laugh at such things because they are so far from realizing or experiencing them. Such little things, however, are the stuff of which the whole higher life of the soul is made. How often has H. P. B. expressed her sorrow, and even her disgust, that any member of T. S. should use wine. When the soul of man or woman has reached a certain stage of development, a single glass of wine may degrade it more than at another stage it would be degraded by a dissolute life. A drop of acid that would leave little trace on a piece of rusty iron would sully forever the brightness of burnished silver. Even a drop of water or a shadow might leave its stain on the polished surface.

It is thus that our danger and our responsibility increase with every advance along the toilsome way; and it is thus that every day are confirmed the wisdom and the beneficence of that Great Soul who has borne so many of our burdens, who has been so reviled for our sakes, and whom we have often rewarded by distrust and ingratitude. Still, all this is in the Karma of H. P. B. no less than in ours and in that of the T. S."

Students of the E S. will be able to understand more of the above vision, as related to the powers of the soul, than will any others. Many clairvoyants, seeing such all glorified and radiant, have variously mistaken the appearance for an angel, a god, a spirit guide, and the like. We cannot proceed one step towards the real understanding of this, or of any other vision, until we have at least grasped the idea of the powers of motion—Spirit—the Breath, not only in the worlds, but in each soul sphere, wherein its formative functions must be as active as in any other part of the Universe; for the Breath is One. Much of what we see and hear takes place in our own sphere and *is ourselves*, just as the cause is also ourselves. Therefore all sensations should be studied and followed to their source within us. No occurrence should be attributed to the supernatural (which, in fact, does not exist), or to any "outside" cause until we have made close and long search for its cause as internal to us. In our internal world all things are; all elements, all potencies, all forms and powers. This internal world it is which connects us with the All. Sometimes a very small thing will confirm a great truth, as in the case of a student who writes thus:—

"In reading one of the Theosophical Siftings lately, I came across an account of the third eye, as described in the *Secret Doctrine*.

One day in talking to an F. T. S. of St. Louis, I made the remark that at times I had a sensation which I could only express as being unable to see behind me. He asked if I could at other times see behind me, at which I laughed, it appearing a ridiculous question."

Annoyance at inability to do a thing is often the mental shape taken in the brain, of the assertion of the inner self that a certain thing can be or should be done. The drawing or contracting sensation in the back of the

head, at the pineal gland, often causes this feeling that we could or ought to see behind us. A popular saying, "He has eyes in the back of his head," refers to persons of more than average intuition, and confirms the occult wisdom, as almost all proverbs and popular sayings do. Intuitional experiences are usually accompanied with what seems to be a flash of light in the head, and this too points at the operation of "Buddhi," or the sixth sense or principle. The principle is the source of the sense; the latter is the objective manifestation of the principle; and, as the principle can manifest upon seven different planes, not all clairvoyant or sixth-sense experiences can be regarded as the direct action of Buddhi. The agitation of the lower astral plane, and of the inner self as reflecting that plane, often distorts and obscures the direct rays of the sixth power. Nor is this power always the vehicle of the next higher power. Naturally, it is not, when the plane of its manifestation is one of the lower ones. Students are too ready to attribute various occurrences to the sixth sense. One such writes:—

"I had, this winter, a peculiar experience with the Grippe. I read thrilling accounts of its ravages in Europe; then in New York and nearer home; but had no fear of it for myself. One morning I suddenly felt myself surrounded by it; a wave of throbbing, fever-laden air seemed to be whirling round me, sometimes retreating, sometimes coming a little nearer, but never really touching me. I felt sure at once that it was the prevailing thought of disease making itself known to—my sixth sense?—and I regarded it simply as a curious manifestation. I had no fear that it would take possession of me and make me ill, neither did I *will* it away. At the end of one day it disappeared as mysteriously as it came. I think I have no psychic powers, but did I not see into the astral or Thought World?"

Ans. The lower astral and the Thought World are not one and the same. The Thought World is the highest and first *manifested* plane of the One, as we understand the teaching. The lower astral is the plane of grosser psychic energies or forces. The student felt the strong vibrations of that plane, either through (A) some quickening of the astral, fluidic body, or (B) through some unusual passivity of the physical molecules. There is nothing in what is said to prove that this vibration was that of the Grippe or disease currents. It might have been. Frequently, we feel all at once the vast surge and roar of the astral plane, or of some one of its currents, simply because some centre of the psychic body is, at the moment, set in synchronous vibration with the corresponding centre of that astral plane. Such vibrations may be caused in numerous ways. Finally, we all have *latent* psychic powers. In every one of us all potentialities do lie, and can be aroused. That they rarely are, is no proof of their non-existence. We are, generally speaking, like locomotives without steam, into which steam may be conveyed at the will of the engineer, when the steam will move any or all parts as required. We can draw upon the central natural forces by our *soul* Will, which Will itself requires to be arroused and educated, and is itself a dynamo-spiritual force or current of the All force.

"I went to a room for a drink of water. As I placed away the glass and

was turning to retrace my steps, I noticed, at a short distance from me, what appeared to be a large body of air. Though transparent, it was clearly defined; not quite six feet high, the same in breadth and thickness. In fact, it was an immense cube. As I gazed upon it, I could detect intelligence, decision, strength; therefore I stepped backward; it advanced toward me just the distance of that step. Then I walked backward; just the distance of each step it followed me. *We* passed through the room into a side hall, from thence into the front hall, until opposite a hat-tree; then it disappeared. 'What can this mean?', I thought. Mr. ———'s coat was there: I put my hand into a pocket, then into a smaller one, to find my missing eye-glasses. They are very valuable to me. I would have been glad to bow acknowledgments for the kindness of the invisible guide, but I was alone."

In this instance I should say that the cube was a body of differentiation in the student's aura, caused by specific vibration, perhaps of thought concerning the missing and valued glasses, so that the earnest wish to find them became objectively manifest in this way, simply as a differentiated body of etheric force. That it was in and a part of the student's aura, seems indicated by its moving and stopping just as she did, while the inner self directed her steps (or the inner instinct) towards the place where the missing object was. When the object was found, the vibration set up by the sense of loss and the wish to find it was checked and disappeared from her aura, as hot air about a stove disappears if the stove is cooled. The inner self was aware of the recovery of the lost object a moment or so of time before the outer body, and hence the force of desire was cut off and the cube disappeared before her brain and hand had recovered the eye-glasses. Another person might have seen this cube of air as something else, for etheric vibrations wear various shapes to various persons, which shapes are governed by the receptivity of the seer.

JULIUS.

CORRESPONDENCE.

TO THE EDITOR OF THE PATH:

I have just heard that a Mr. C. B. Pallen of St. Louis has been accused of plagiarizing from my article on "Theosophy in Tennyson's *Idylls of the King*", published in the PATH for May and June, 1888, in an article by him in the *Catholic World*. I have just had the pleasure of reading Mr. Pallen's paper, and though there is much resemblance between his interpretation of Tennyson's poem and mine, the two articles were undoubtedly written independently of each other. Mr. Pallen's having been published in April, 1885, antedates mine by three years, and he is of course free from any charge of copying from mine; while as it is only to-day that I read his article for the first time, and as I was not aware of its existence until my attention was called to it by the report which I am now writing to correct, I am equally free from any plagiarism from him.

Any one who cares to refer to my paper, however, will see that I was careful to give credit to an article on the same subject, published (anonymously) in the *Contemporary Review* for May, 1873, the central idea of which is substantially the same as my own.

Very truly yours,

FRANK S. COLLINS.

MALDEN, MASS., March 26, 1890.

LITERARY NOTES.

TRANSACTIONS BLAVATSKY LODGE, London (1890, 64 pp) Part I. just at hand, contains discussions on Stanzas 1 and 2 of *Secret Doctrine*, and an appendix upon Dreams. They are compiled from shorthand notes of questions put to Madame Blavatsky and her replies. A few extracts will be useful. Speaking of matter on the seven planes, she says it is homogenous on each plane, but only for those who are on the same plane of perception . . . . "the ant has conceptions of time and space which are its own, not ours . . . . 'the Ah-hi' mentioned in Sloka 3 are forms, not human beings, and had no free will. . . . . Every cell in human or animal body has its own relative discrimination, instinct, and intelligence. . . . . 'Mind' is a term perfectly synonomous with 'Soul'. . . . . The seven so-called 'principles' of man are all aspects of one 'principle', and even this latter is but a temporary and periodical ray from the One flame. . . . . All the senses are interchangeable and intensified or modified. As, sound can be turned into taste, and so on. . . . . The Earth, Moon, and Sun are not sacred planets. The Sun is a central star, and the Moon a dead planet. The planetary spirits have to do only with matter, and are Karmic agents." The appendix on Dreams is also full of information and interest. We hope No. 2 will be brought out.

NOTICES.

I.

The Theosophical Forum is not restricted to members of the Theosophical Society, and a copy of any number (except No. 1, which is out of print) will be mailed to any person sending 5 cts. in stamps to the Editor, P. O. Box 2659, New York.

II.

The Transactions of the Blavatsky Lodge, London, No. 1, just issued, being a *resumé* of questions put to and answered by Madame Blavatsky at Lodge meetings, is on sale at the PATH office. The price is 50 cts., postpaid. The last 15 pages of No. 1 are devoted to an explanation of dreams.

The Theosophical Publication Society, London; THE PATH, N. Y.; 50 cents.

III.

Persons entitled to use the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 117, *Theosophist*, Vol. X, Part 2; No. 118, *Nature and Aim of Theosophy*, by Dr. J. D. Buck; No. 119, *The Pilgrim and the Shrine*, by E. Maitland; No. 120, *Key of Solomon the King*; No. 121, *Dreams and Dream Stories*, by Anna Kingsford; No. 122, *Lucifer*, Vol. V; No. 123, *Theosophical Siftings*, Vol. II; No. 124, *Unconscious Memory*, by Samuel Butler; No. 125, *Swedenborg the Buddhist*, by Philangi Dasa; No. 126, *Flatland*, by A. Square; No. 127, *Buddhism*, by Rhys Davids; No. 128, *Path*, Vol. IV; No. 129, *Theosophist*, Vol. XI, Part 1; No. 130, *Transactions of the Blavatsky Lodge*, Part I.

IV.

The PATH is now furnishing at 25 cts. each, printed on cardboard, the electrotypes of Madame Blavatsky, Col. Olcott, and the Adyar Headquarters which lately appeared in the PATH.

ONCE MORE—THE TRACT MAILING SCHEME.

The treasury of our great missionary agency is again drained almost to its last dollar. This is not because the General Secretary is extravagant, or because the Brethren are parsimonious, but because so many friends without money have contributed time, and have been both so zealous and so efficient in their work that to hoard up the fund and refuse them the chance to aid would have been painful to the Secretary and injurious to the Cause. For observe, Brethren, that the money is contributed for the very purpose that it shall be *spent*. Now, when you send him a donation, you enable him to transform into active, interested, efficient clerks, two, four, a dozen, any number, of Theosophists who otherwise must rest idle. Several important towns have lately been missionized, and daily work is now progressing upon the Directories of 4 cities. You will all rejoice to hear that a present of $100 to a devoted Theosophist in one of the largest cities in the West has enabled him to begin a systematic distribution of tracts through it, and that he forthwith ordered 10,000 from the General Secretary.

The following will give a precise idea of the expenses of the scheme, and how soon our funds give out in this grand work. One hundred tracts cost 50 cts.; one hundred envelopes, $1.18; every hundred, as mailed, cost therefore $1.68. Now, besides smaller offers, we have at least 9 kind coadjutors who send out, when we can supply the material, from 100 to 300 tracts per week, so that, if the treasury is constantly replenished, we

can secure the mailing of about 2,000 tracts each week, say 9,000 between each two numbers of the PATH. This costs $151.20 a month. This is, you will say, a large sum. It is; yet not larger than might be raised if each Theosophist *felt* the work as one from which he could not abstain, and if each gave according to his means. To each, accordingly, this appeal is made. The tracts now printed number 130,000.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

MR. KEIGHTLEY reached Omaha on March 31st, but was much broken down from over-work and the effects of an illness in California, and was laid up until the 6th of April. On that evening he lectured in Unity Church to an audience of between 75 and 100 upon "A General View of Theosophy". On Tuesday the subject was "Reincarnation," but a storm diminished the attendance. On Wednesday he started for Lincoln, Neb., where three meetings were held and steps taken towards the formation of a Branch. The utmost cordiality marked his reception. Returning to Omaha, he lectured on the 10th upon "Karma," and answered many questions put by Spiritualists. On the 11th he left for Tekamah and for Sioux City, Iowa, on his way East, expecting to reach Cincinnati on the 25th.

SIOUX CITY, IOWA. Mr. Bertram Keightley reached here April 12, and remained three days, giving three public lectures and three parlor talks. The subjects of the public lectures were "Theosophy and the Theosophical Society," "Karma and Reincarnation," and the "Theosophic Conception of Evolution." There was a marked increase in the interest manifested as the course progressed, and the audience tendered Mr. Keightley a hearty vote of thanks at the close of his third lecture. Preliminary steps were taken towards the organization of a new Branch of sixteen members to be known as the Dâna Branch of the Theosophical Society. We feel that the coming of Mr. Keightley has done much to enlarge the interest in Theosophy that had already begun to be manifest here, and that it will be productive of much good.

THE TRIANGLE T. S., Alameda, Calif., has organized by the election of Mrs. Mary A. Wells as President, and of George Pratt as Secretary. This Branch begins its career with a membership of 7.

THE POINT LOMA LODGE, San Diego, Calif., continues its weekly meetings on Sunday afternoon at the office of the Secretary, Dr. Docking. Advertisements giving the topic for discussion are inserted in 3 or 4 of the daily papers, and the meetings are well attended and full of encouragement.

It is found here, as everywhere else, that a Library is of the utmost service in building up a Lodge, as well as in benefiting the members. This Branch has adopted the generous policy never to ask any one to join, it claiming that joining any other is equally acceptable to itself, and that competition is not brotherly.

DHARMA T. S., Cleveland, Ohio, has moved its Headquarters to Room 5, 89 Euclid Ave. There are two rooms, one small, for the Society's meetings and for a reading-room, open all the time, the other large and admitting of connection with the other, the two seating 100. The Circulating Library contains about 100 volumes and pamphlets, free to members, and useable by others at 5 cts. a week. The meetings are on the first and third Wednesday evenings of each month, and on other Wednesdays is held an informal gathering without business. There are 12 members.

THE PACIFIC COAST ORGANIZATION is ever hard at work. Its Committee has issued an urgent appeal "To all Theosophists willing to work", that they should take an active part in the scheme for distributing leaflets upon Theosophy and thus sow the good seed freely and everywhere. In concise and direct terms, the appeal shows how and why and by whom this may be done, answers the notion that, because much seed is lost, the effort is void, and plainly says, "The PRESENT is the auspicious hour". A great Teacher eighteen centuries ago said, "To-day is the accepted time", and if Theosophists took to heart the possibilities of the era and the privilege of turning them to certainties, the whole of this land might be penetrated and then moulded by Theosophic truth. The Committee are quite right in thinking that there is almost *no* one unable to take part, for who is totally destitute of both means and time? The mailing of one leaflet may produce results which any one would welcome to his own Karmic account, and still more rejoice over as changing another's.

THE VEDANTA BRANCH, Omaha, Neb., continues to hold an open meeting every Sunday afternoon, visitors being cordially welcomed.

THE GENERAL SECRETARY has issued two new Charters, one for Sioux City, Iowa, *Dâna T. S.*, the other for Lincoln, Neb., *Amrita T. S.*

EUROPE.

THEOSOPHICAL EFFORTS may be expected to multiply around the immediate presence of Madame Blavatsky, and in fact great energy has lately been perceptible in the London group. One enthusiastic friend has just arranged for Theosophical lectures a room in the "East End". This is a much more important announcement than as a mere fact in Theosophical extension. It may prove an era in religious and social reform, for it is an attempt to apply Theosophy to the typical spot of degradation and vice. Now if this receives any welcome and effects any melioration, it may prove the first step towards a complete revolution in the principles and methods of missionary

work. Every variety of Theological recipe has been tried in the slums, from the "Anglo-Catholic" to the Salvation Army, all alike in casting the burden of one's sins upon another instead of casting the sins out of oneself. If, now, the contrary plan is taught, if betterment is enjoined through personal reform and not through vicarious atonement, and if the reform is really brought about, it will show what is the true system of hitherto-unsuccessful missions. In that case we may expect a steady displacement of inadequate doctrines, motives, and efforts by such as are actually operative, and Ritualism and Evangelicalism will give way before Karma and Reincarnation, with all the consequences they enfold. Theosophy has two problems to solve, its efficiency upon the degraded, and its teachability to the young. The lecture-room in the London East End will be a contribution to the former, and the first Theosophical Sunday school to the latter.

THE DUBLIN LODGE is encouraged by a better and more interested attendance of the general public. This teaches over again the old lesson,—that Theosophy flourishes best in the sun and air, and least in private parlors and closed halls.

HERBERT BURROWS has been lecturing in Sheffield, England, and Mrs. Annie Besant at Newcastle, both to packed houses.

THEOSOPHY IS TAKING in Sweden. The Lodge has already 100 members, and the King is beginning to inquire about it.

THE THEOSOPHICAL CONVENTION

HELD IN CHICAGO.

The Convention was called to order in the Assembly Room of Palmer House, Chicago, at 10.30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected temporary chairman, and Elliott B. Page Asst. Sec'y. On a ballot Dr. Buck was elected permanent chairman of the Convention. The delegates and proxies were received, and included Bros. Thomas and Anderson from California; Bro. A. B. Griggs of Boston T. S.; Bro. Gates, Cleveland T. S.; Stanley B. Sexton of Chicago T. S.; Dr. Phelon, Ramayana T. S.; Dr. J. W. B. La Pierre of Minneapolis T. S.; Dr. M. Borglum, Omaha T. S.; Dr. M. J. Gahan, Grand Island, Neb., T. S.; Mrs. Wyman, Milwaukee T. S.; Dr. J. P. Knoche, Kansas City T. S. All T. S. Branches in U. S. were represented except two.

Many members were present from distant parts of the country who were not delegates to the Convention. They showed the greatest interest in the matter, and many of them were new members taken into the Society

since the last Convention. One of the Delegates, Dr. Anderson, came especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Bro. A. B. Griggs, President of the Boston T. S., brought with him the new Branch pamphlet, which is an excellent model for other Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest.

Bro. Bertram Keightley was received as Delegate from England and representative of H. P. Blavatsky. An Auditing Committee was appointed, and a General Committee on Resolutions, the first being Dr. La Pierre, W. S. Wing, and Geo. E. Wright; the second, Bros. Griggs, Sexton, La Pierre, Knoche, and Mrs. Thirds. The General Secretary then read his Report, which was accepted. The General Secretary then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, France, Ireland, Liverpool, and West of England. A communication from the Brooklyn T. S. was read, in which it was suggested that the Convention adopt a series of subjects for discussion by T. S. Branches. At this point the hour of adjournment for lunch was reached. A resolution was passed directing that the foreign letters be printed in the Report of the Convention. There were about 100 persons present, all being members of the Convention. The meeting then adjourned to meet at 3 P. M.

AFTERNOON SESSION.

The Convention reassembled at 3 p. m., with Dr. Buck in the chair. The Committee on Program reported as follows:

Sunday p. m., 3 to 5.30.
Sunday p. m., 7.30 to 9.
Private meeting after.
Monday from 9.30 to adjournment.

The following papers were reported:

Address by Dr. Buck,
Letter from H. P. Blavatsky,
Address by Mrs. Phelon,
"Materialism, Agnosticism, and Theosophy," by Dr. Anderson,
Address by B. Keightley.

A very large and intelligent audience was present, completely filling the room. Dr. Buck read his address in which he showed that the world had never done anything for theosophy, but that the latter, being the manifestation of divinity in man and thus at the bottom of all the great world-

religions, had done everything for the world. This address by Dr. Buck will be fully given in the report of the Convention. It was listened to by all with the greatest attention, the entire audience giving apparently their undivided minds to the paper.

A communication was read by Bro. B. Keightley from H. P. Blavatsky, the tone of which was that the keynote for the Society should be Unity—Solidarity, and that with those no man or body of men can in any way harm the movement. The moment Mr. Keightley rose, he was received with enthusiastic applause. He said that the appearance in America of advance egos for the new sub-race causes there the great revival of old ideas and the appearance of new ethical and social systems so numerous. It also aids the movement begun by the Theosophical Society, for theosophy is the life and indwelling spirit that gives life to every reformatory movement.

Mrs. M. M. Phelon of the Ramayana T. S., Chicago, then read a paper entitled "The Narrow Path." Dr. Buck then asked that Mr. Judge speak on Karma and Reincarnation, and, the audience calling for him, he explained them at length. The Convention at 5.40 adjourned till 7.30, when other papers were to be heard.

EVENING SESSION.

About 150 of the delegates and members reassembled, and proceedings began by an excellent paper from Dr. Anderson of San Francisco, entitled "Materialism, Agnosticism, and Theosophy". Bro. A. B. Griggs moved the following Resolutions, which were carried unanimously:—

Resolved, That this Convention deplores the absence, at it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is and ever will be with the Cause of Theosophy and its workers in America.

Resolved, That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognizes that through her efforts has come to it and to the world one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

Resolved, That the substance of these Resolutions be at once cabled to Madame Blavatsky by the General Secretary.

Bro. B. Keightley then read a paper upon Practical Theosophy in Daily Life, particularly intended for members. He thought it commonly believed that Theosophy is unpractical and hazy, too addicted to metaphysics and useless speculation; urged that all who desire to become real Theosophists begin by realizing it on the inner planes of being, Karma being kept in view, and then in dealings with others; advocated organized

coöperation, and illustrated it in cases of Branch members and those at-large; warmly endorsed the Tract Mailing Scheme; urged support to Theosophical magazines, now published at a loss; mentioned that 60 per ct. of the subscribers to *Lucifer* were non-Theosophists, and argued that seeing a magazine in a Branch Library is not a substitute for personal support of it, nor gives chance for close study; advised effort and unselfish work by Branches as such; favored open meetings; set forth the duty of Theosophical instruction to children, and made clear their Karmic claim to it.

To a question from Bro. Griggs, Bro. Anderson replied that he did *not* hold individuality to end with a manvantara. Bros. Keightley and Judge answered affirmatively the question whether a soul could be lost.

After the adjournment at 9 o'clock, about 50 members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

The evening session was continued until 10.15 p. m., and then adjourned until 9.30 Monday.

SECOND DAY, APRIL 28TH.

The Delegates re-assembled at 9.45. Dr. Buck took the Chair. The Chairman read a paper on the *Pursuit of Pleasure.* The following papers were then read by title, there not being time to read them in full: *Self is the Lord of Self*, from California; *Theosophy a Promoter of Altruism*, by Mary B. Horton; *Reincarnation*, by Ch. L. H. Michelsen; *Hints to Students of Theosophy*, by Dr. T. Docking; and *What Think Ye of Christ*, by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Col. Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Bro. Griggs then presented the new pamphlet of the Boston T. S., which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session and elected the following members of Council for a year: Gen. A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon, W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, Jno. M. Wheeler, Dr. R. J. Nunn, Geo. M. Stearns, A. O. Robin-

son, Geo. E. Wright, Dr. Buck, Jno. H. Scotford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Wyman, and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for Wm. Q. Judge as Gen. Sec'y and Treas. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and Gen. A. Doubleday.

An animated talk arose here upon Bro. Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled, but so many wanted Chicago that it was adopted. The newspapers took advantage of this discussion and said there was strife, but such was not the case, as all was harmonious and in this matter quite full of humor. The question of a Delegate to India arose, and Bro. S. Thomas stated that he would perhaps go there, and the Convention directed the Ex. Com. to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 p. m. *sine die.*

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown. The three sessions were fully attended, and there were meetings during recess in the rooms of various members. In one, two sessions of the Esoteric Section took place, being crowded each time. The Chicago newspapers reported each Convention meeting in full, and the *Inter-Ocean* had a column of editorial upon the matter headed *Theosophy and Theosophists*, in which it said that which was good only. One sentence was: "Only grounds as reasonable and as logical as its own will serve as the basis of opposition; and they who are inclined to look upon theosophists as in some way allied to the atheist, the infidel, and the materialist will at least have to combat them differently"; and another, "It [Theosophy] may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy."

OBITUARY NOTICE.

We greatly regret to announce the death by accidental drowning of E. D. Walker, F. T. S., author of one of our most invaluable works, *Reincarnation*, and a member of the Aryan T. S., New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on *Karma*.

The golden vase which hides the secret sun is periodically drawn away for him who watches.—*Old Tibetan Verse.*

OM.